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ORTHODOX THREATEN CONSERVATIVES WITH MARRIAGE BAN

AJ Congress Urges Navy Seek For Bigotry In Chasanow Case

NEW YORK (JP)—The American Jewish Congress while giving the Navy a pat on the back for clearing Abraham Chasanow of charges of disloyalty, at the same time urged Secretary of the Navy Charles S. Thomas to determine if Anti Semitism was the basis of the false accusation.

Chasanow this week returned to his desk in the Navy Hydrographic office after a 13-month suspension as a "security risk."

In April he had been dismissed from his job but was cleared on appealing his case before a special hearing board (JP, April 30, '54).

In a letter to Secretary **CHASANOW** Thomas, Shad Polier, chairman of the AJ Congress executive committee, asserted that the Chasanow case "demonstrates the need for reconstruction" of the present loyalty procedure.

"Under the present loyalty program, there is far too much room for action based on suspicion, arbitrary conjecture and secrecy," declared Polier. "The natural result is that persons of ill-will have a clear field to give vent to their prejudices."

Polier asserted that although Chasanow had been cleared, the question of whether anti-Semitism was involved was still open. He said it was essential that the Navy determine whether any of the personnel involved in the Chasanow proceeding were guilty of anti-Semitism and that it make public the results of such an investigation.

Chasanow had said that he sus-

Eban to Tell Meeting Of Israel's Reaction

NEW YORK (JP)—Ambassador Abba Eban is expected to reveal Israel's reaction to the recent policy of the United States towards the Jewish state at the national leadership conference for Israel bonds this week-end.

Eban returned recently from Israel where he conferred with his government over the crisis arising out of the projected transfer of the Suez canal to Egypt.

Other speakers will be Julian E. Venezky, chairman of the bond executive committee, and Henry Montor, its chief executive officer, both of whom returned recently from Israel.

The meeting will open the fall phase of the current \$75 million bond sale drive.

pected that the derogatory information might have come from anti-Semites in suburban Greenbelt, Md., where he resides and from opponents of the cooperative that owns the Greenbelt homes, in the organization of which he had a prominent part.

Mixed Seating Tiff Still Unresolved

CINCINNATI (JP)—Although members at Conservative Congregation Adath Israel were told to expect a decision on the long battle over mixed seating on Sept. 1, no ruling was given. (JP, Aug. 20, '54.)

Until such a ruling is reached the old form of separate seating will be enforced over the High Holy Days, according to an agreement by opposing factions of the controversy.

If separate seating, as many expect, remains intact, it will strike a blow at the congregation's spiritual leader, Rabbi Fischel Goldfeder, who was a leading force in the fight for mixed seating.

Some say, and this they stress is only rumor, that the judges, who have been appointed to solve the issue that has been boiled down to a constitutional issue, have been urged to withhold their decision until after the High Holy Days. They believe that a decision might have already been reached.

Those who are directly connected with the bitter controversy, including the rabbi, have refused to comment on the results of the adjudication.

During the hearings on the constitutional argument, it was "closed doors" to all outsiders and most members of the congregation.

Oppose Planned Changes In Matrimonial Contract

By CHARLES ROTH

New York Bureau Chief

NEW YORK (JP)—The ultra-Orthodox Union of Orthodox Rabbis of America and Canada (UOR) has threatened to prohibit inter-marriage with Conservative families if the Conservative rabbinate goes ahead with plans for making changes in the marriage contract and setting up its own rabbinical court (Beth Din).

Leaders of the Conservative Rabbinical Assembly of America

were warned that if they carry out the changes proposed in the marriage contract or set up a rabbinical court it will cause a split in the Jewish community.

Two other Orthodox groups, the Rabbinical Alliance of America and the Rabbinical Council of America, said they concurred with the UOR.

PROPOSED AT CONVENTION

The marriage contract changes, proposed at the annual convention of the Rabbinical Assembly in May, included a provision for a fine against a man or woman who refused to grant a Jewish divorce to his mate after a civil divorce had been received. This measure would be implemented by a rabbinical court formed by the Rabbinical Assembly and the Jewish Theological Seminary of America (JP, May 22, '54).

At the May convention, Rabbi Louis Finkelstein, chancellor of the seminary, termed the proposal "historic" and said it would

"make Jewish life in the Diaspora possible."

In its prepared statement the UOR said that the Conservatives are actually Reform rabbis under the banner of Conservatism and do nothing to conserve religion. It warned American Jewry not to recognize new laws which would "nullify family purity . . . Jewish heritage . . . and raise questions of legitimacy of birth."

"We warned Jews that according to Jewish law this Beth Din will have no statement," the statement asserted.

'LACK . . . REQUISITES'

Rabbi Meyer Cohen, executive director of UOR, said that the Conservative rabbinate lacks proper requisites of faith and pious demeanor to carry out the proposed program.

Leaders of the Conservative movement did not think that Orthodox disapproval would deter them from going ahead with their plans. They said they waited six months after inviting all wings of Judaism to join in a rabbinical court before deciding to proceed alone.

A Conservative spokesman said his group welcomed anyone to join in "strengthening Jewish family life and dignity of marriage."



100,000 Youngsters Using Released Time Program

By JEANETTE RACHMUTH
Jewish Post Correspondent

NEW YORK (JP)—More than 100,000 youngsters are participating in a released time program for Jewish children in New York's public school system.

Led by Director Rabbi Jacob Hecht, the Committee for the Furtherance of Jewish Education (CFJE), now in its 14th year, has grown like topsy since its inception in a Brooklyn basement apartment in 1940.

"No one has a mortgage on released time," says the fiery American-born Hassidic rabbi. "It's an established fact and our committee has proclaimed it. Our youngsters should take advantage of it. Their parents must lead the way."

Some 7,000 children this year took the allotted one hour off for religious training in the more than 50 Jewish institutions and congregations which cooperate under the plan in New York City.

OVERLOOKED BY JEWS

Although 46 states have released time on their statute books very little advantage is taken of this by Jewish people, whether in groups, parents or organizations, asserts Rabbi Hecht. The

CFJE would like to send workers into every one of those states to spread and strengthen the cause of Jewish Released Time but is hampered by a small budget. The CFJE operates as a deficit. It employs, part-time, some 200 people.

Its expanded program now includes a Summer Camp (Emunah) in Greenfield Park, N. Y. for 150 needy Jewish girls. (There wasn't sufficient funds to operate a camp for boys, as well, Rabbi Hecht declares.) But it also operates a day camp for both sexes in Coney Island.

The CFJE gets its pupils by dispatching a representative to a school where he passes out a note, signed by Rabbi Hecht, ad-

dressed to parents. It states that the "public school your child attends has provided one hour a week for religious training and instruction. Our organization has succeeded in organizing for the Jewish children of P.S.—a Religious Hour, which will be held every — at 2 o'clock at Congregation —. The children accompanied by our trained group leaders and instructors will be escorted to our classes. There they will be taught Jewish History, Ethics, Laws and Customs, songs, Bible stories, moral teachings. All free."

The children are asked to bring the letter to their parents. If the parents approve the children bring the note back signed, as

required by the city ordinance.

PROVIDE MEETING PLACE

"After we get 50 to 60 children in this manner, we make arrangements with a nearby synagogue or Hebrew school or any other suitable institution, a meeting hall or center," Rabbi Hecht told The Post.

"Although the program is Orthodox it is taught in the modern light," Rabbi Hecht says. "We have one guide—maximum Judaism and we give it regardless of the differing backgrounds of the children."

The primary aim of the CFJE is to make the presumed first contact of each child with Jewish religious instruction the beginning of a long range program. The desirability of going into a Talmud Torah or an all-day school is constantly stressed during the classes.

Rabbi Hecht claims that some 5,000 youngsters have entered Talmud Torah and yeshivas. Sixty-five percent of the classes

are in Brooklyn, 10 to 15 per cent in Manhattan with the rest scattered in the Bronx and Queens. These are conducted by 400 teachers who are rabbinical students.

PERSUADE PARENTS

Several canvassers are assigned to each area where they visit parents to persuade them that the hour of weekly instruction is inadequate and to send their children to day schools or Talmud Torahs.

Rabbi Moshe Heshel has recently taken supervision of R.T. for CFJE.

There was recently formed in New York city the Coordinated Committee on Released Time for Jews, Protestants and Roman Catholics, headed by Dr. Hollittz, a Protestant.

This committee is doing worthwhile work in planning programs, Rabbi Hecht stated. It does not duplicate any activity but serves merely as an advisory and planning board.

TURKISH TRADE UP

JERUSALEM—Israel's exports to Turkey will reach between \$12 and \$15 million by the end of this year.

ARREST 5 REDS

NAZARETH—Police last week arrested five Communists for staging and taking part in an unauthorized demonstration.

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Survey Finds All-Day School Enrollment Has Multiplied Like Mad Since 1935

NEW YORK (JP)—There are eight times as many children in all-day Hebrew schools today as there were in 1935, in communities outside of New York city, according to a Jewish Education Committee survey still in progress.

In New York the number of children in day schools has tripled since 1935.

Largely responsible for the growing interest in day schools is the ten-year-old Torah Umesorah, an organization which has set up 60 per cent of the day schools opened since 1944.

Although the schools set up by Torah Umesorah teach from a strictly Orthodox viewpoint, according to Dr. Joseph Kaminetsky, director of Torah Umesorah, the boards of these schools are often made up of both Orthodox and Conservatives. Occasionally even a Reform rabbi will participate. However, these people participate with the understanding that the school is to maintain its Orthodox approach.

The student body, however presents a different picture. An unofficial survey reveals that in New York city only half the children in day schools are Sabbath observers, while in communities out of New York only 25 per cent are Orthodox. In Camden, N. J., the survey revealed that half the children attending the day

school have no affiliation with any synagogue.

Although the non-observant children do not seem to influence the Orthodox children to any degree, many observant parents prefer sending their high school age children to the larger cities, where they will be in a completely Orthodox atmosphere. The absence of this nucleus of Orthodox children has made it difficult for Torah Umesorah to set up community high schools, according to Rabbi Jacob Weisberg, one of the directors of personnel of Torah Umesorah.

On the matter of finances, Rabbi Weisberg told The Post, local Hebrew Education federations are just beginning to subsidize the day schools, although they have always subsidized the Talmud Torahs. The Philadelphia bureau, the rabbi said, is the first in a large city to have taken definite steps to subsidize the community day-school.

This September, Torah Umesorah expects to open schools in Holyoke, Mass., a community of only 450 families, in Allentown, Pa., in Atlanta, Ga., and in Perth Amboy, N. J. In New York state schools will be opened in Monticello, and in Long Beach, while Brooklyn children will be able to attend one of two new schools.

RABBIS ARRIVE

JERUSALEM — A group of young rabbis from the U.S. and England has arrived here to par-

ticipate in a six month course to be given by the Jewish Agency department of Torah education in the Diaspora.



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ZOA Chief Collapses While Giving Speech

JACKSONVILLE, Fla. (JP)—Mortimer May, president of the Zionist Organization of America, collapsed during a speech this week at the 17th annual convention of the Southern ZOA region. May reportedly suffered a fainting spell brought on by the strain of the convention. He was reportedly fully recovered after a night's rest in his hotel room.

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Parents Can't Speak Yiddish But Want Children to Learn

NEW YORK (JP)—“We don't speak Yiddish, but we want our children to,” is the opinion of 800 sets of New York parents who send their children to the Sholem Aleichem Folk schools.

According to a survey taken in May 80 per cent of the children attending the Yiddish Folk schools come from second-generation American homes where English is the spoken language.

Saul Goodman, director of the schools explains this curious fact by pointing out that Sholem Aleichem draws most of its students from homes that are not affiliated with any particular religious group.

“Since we put the emphasis on teaching Jewish culture and history rather than ritual, our schools are particularly well-suited for those families who want their children to receive a Jewish education without being subjected to a particular religious viewpoint.”

When asked how the school would answer a child's question about kashruth, Goodman replied, “we would tell him it is up to his family to decide whether or not they want to observe kashruth.” Goodman added, “We do not want to preserve all tradition. We want to move with the Jewish community.”

Since their founding in 1917, the Sholem Aleichem schools have emphasized Yiddish and continue to do so. In 1944, however, Hebrew was added to the curriculum. The rest of the program of studies consists of explanation of Jewish traditions, ancient and modern Jewish history, and studies in Jewish literature and music.

On the subject of the growing popularity of day schools, Goodman said, “We do not want to undermine the public school system. Besides the quality of teachers available for day schools is usually not of the caliber that we would like to hire.”

Goodman conceded, however, that for the small percentage of Jews who will become leaders in the Jewish community, a day school education may be necessary.

Philosophy Professor Explains Way to Regain ‘Wandering’ Jew

NEW YORK (JP)—The way to reattract the “wandering” Jew is to show him that those ideas that are most basically Jewish are definitely applicable to our age, believes Dr. Eric Gutkind, professor of philosophy at City College of New York.

Dr. Gutkind, once himself a “wandering” Jew, has been debating this and other Jewish topics weekly throughout the summer before the members of

the members of Dirah Simchet Yisrael (Place of Joyous Israel), a study group formed especially for the benefit of “baale teshuvahs”, Jews who have strayed from Judaism but who now want to return to a life within Jewish tradition. Dr. Gutkind is founder of the group.

The tweed-clad professor's partner in the debates is bearded Lubavitcher Rabbi Beryl Baumgarten.

ANSWERS CAN BE FOUND

Dr. Gutkind believes that if one studies intensively enough Jewish sources such as the Torah and the Kaballah, one can find in them the answers to all our modern problems. The purpose of the weekly discussions with the Lubavitcher scholar is “to reformulate the Jewish idea so that it is acceptable to the modern Jew.”

The returning Jew, the philosopher believes, does not find satisfaction in a “diluted” form of Judaism, but craves Judaism in its most intense form.

“I was particularly interested in the Lubavitchers,” Dr. Gutkind faith.

explains, “because theirs is a people's movement, and because their scholars are particularly fine.”

STARTED YEARS AGO

Dr. Gutkind started negotiating with the Lubavitchers years ago when he wrote to the former rabbi in Russia. However the professor's request for a partner in learning was at that time disregarded probably because, the philosopher believes, the former rabbi was at that time a very sick man who probably couldn't concern himself with the project.

The present rabbi, however not only sends down scholars to the professor's meetings, but sends a weekly subsidy to the organization. Rabbi Beryl Baumgarten who represents the Rabbi at the meetings explains the Lubavitchers interest in the group by saying, “we are interested in promoting the study of Torah.”

Dr. Gutkind is eager to point out that the idea of the groups of adults who meet together to study the Torah and other Jewish materials, is not original with him. In Germany the professor's land of birth, there existed for many years the “Learning House” conducted by Dr. Rosenzweig, where adult Jews met to rediscover the treasures of Jewish thought, and where some of them were able to rediscover



GUTKIND

Israelis Investigate Site of Air Disaster

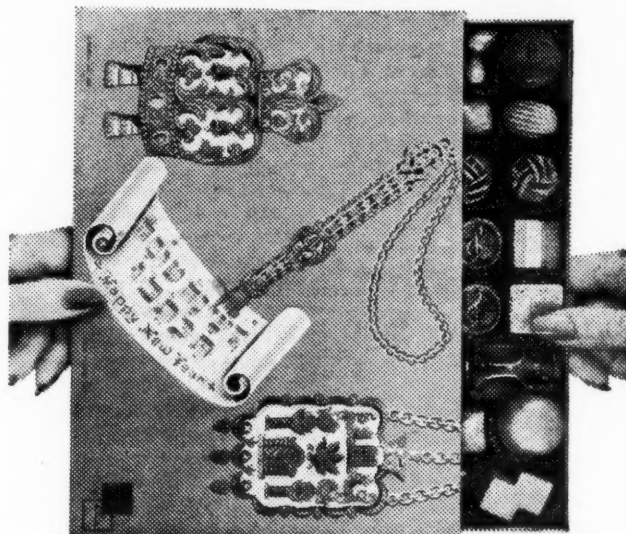
JERUSALEM — Israeli police and air force officers carried out tests over Ma'agan, scene of the recent tragedy in which 17 persons were killed, to determine flying conditions there.

The police said that if they justify a charge of negligence against Uri Galin, pilot of the plane which crashed into a crowd July 29, he would be put on trial regardless of the findings of the Inquiry Commission now investigating the disaster (JP, Aug. 20, '54).

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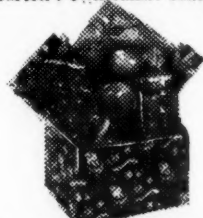
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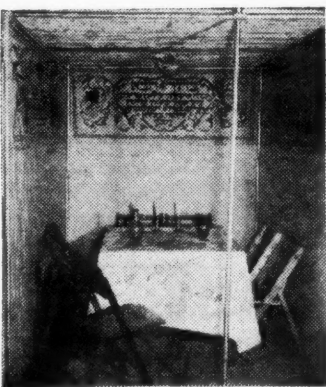
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Major Task of Jewish Education Held to Be Teacher Recruitment

NEW YORK (JP)—The major task facing Jewish education today is the recruitment of enough competent and deeply devoted teachers and their proper placement, where "they can inspire not only their pupils but whole communities," according to Dr. Judah Pilch, executive director of the American Association for Jewish Education.

In an exclusive interview with The Post, Dr. Pilch said that "one major realization necessary before we can accomplish this vital task is the requirement that economic security on a level of decency be provided for the Jewish teacher."

Dr. Pilch provided The Post with a kind of abbreviated balance sheet on the status of Jewish education in this country. He listed as the greatest current asset in the field of Jewish education the new status and recognition which "the entire educational enterprise has only lately begun to receive from the entire community."

TIMES CHANGE

"The days when a few far-seeing publications and the small army of educators stood alone in crying out to the community that education was being neglected are happily gone," the AAJE executive director said. "Today, practically all major organizations, community leaders and many individuals have begun to recognize the primacy of Jewish education in strengthening and enhancing our community life."

This change, Dr. Pilch said, is substantiated by the enrollment figures—in some cases reaching almost 85 percent of all school-age children, by the construction of more than 200 new buildings, by the "phenomenal" growth of the day-school movement, by the increased—"albeit still inadequate"—budget allocated for Jewish education and the "even greater acceptance, in principle, of the responsibility of the community for educational progress."

A second asset cited by the



DR. JUDAH PILCH
New-Found Respectability

head of the national educational coordinating agency is "the constant stress, especially by parents, on the child's own interests in Jewish school curricula. Although much learning is still by rote, there is a conscious attempt to introduce activities designed to make the child's schooling pleasurable and significant on his own level."

EDUCATION RESPECTABLE

"The new-found respectability" of Jewish education was listed by Dr. Pilch as the third major current asset. This "respectability," he said, is revealed in the fact that "more and more prominent volunteer leaders have joined the boards of Jewish schools, and the professional educator is no longer ignored as an obscure

melamed, but receives social standing and acceptance as an important civil servant in the community."

Among the major liabilities or problems now facing the field, Dr. Pilch placed the shortage of qualified and competent educational personnel as first and foremost.

"Teachers who are not prepared for the job and to whom teaching is no calling are employed in many of our schools, because the training schools today graduate less than one-fifth of the number we really need," he said. "Without adequate, competent and deeply devoted teachers to man the front lines of education, all other progress will be hollow."

A second major problem today, the executive said, is the shortage of time in which to teach. "Approximately half our children attend classes for a total of 50 hours or less a year," he stated. "Even in the afternoon schools, the total duration is about three years for the average student. Obviously, this amount of time—the aggregate maximum is 1,200 hours—is not enough for even a decent smattering of ignorance."

LACK OF CONTINUITY HIT

Dr. Pilch cited the issue of "inadequate continuity" as being related to this problem of insufficient time. This means in part, he said, the "removal from education of a youngster entering his teens, when he first becomes equipped to handle the more subtle and beautiful concepts of Judaism." He also referred to the "gradual but constant de-Hebraization of the Jewish school program."

"Hebrew," he said, "need not be sought as a second language for our youth, who may never reach that advanced stage under

Trip to Israel Required From Prospective Rabbis

NEW YORK (JP)—What do you have to do to become a rabbi? In most seminaries a college degree and four years of seminary study are sufficient for ordination. At Yavne Hebrew Theological seminary, however, a new requirement has been added. Yavne students must now spend in Israel one of their four years of rabbinical study.

"If you want to know the whole Jewish nation, you must go to Israel," Rabbi Jacob Shapiro, director of Yavne explains.

"In Jerusalem alone," the rabbi says, "70 languages are spoken. It is only here that one can see Jews from India, Jews from Persia, Jews from Africa, all practicing Judaism in their own way, in their own synagogues."

JERUSALEM A CENTER

Also rabbis who have migrated to Jerusalem from all over the world have made that city into the world's center of Hebrew and Biblical scholarship. "By sending our students to Jerusalem we hope they will begin to feel the 'spirit' of Judaism."

In February, three Yavne students, the first group to take part in this program, embarked for Israel.

In the winter the students live in summer resorts outside of Jerusalem. Their course of study

consists of six months at Mahon-Maharshal Neve Shalom, the Jerusalem branch of Yavne, and six months under the tutelage of the Jewish Agency, which finances trips, and gives courses on Israeli culture.

WANT IT COMPULSORY

"We hope that soon we can make the year in Jerusalem compulsory for all our students. We are planning to build a dormitory in Jerusalem to house forty students, and to make arrangements for married students to take their wives."

So far the program has been financed by the students themselves, by Yavne and by the Jewish Agency.

Rabbi Shapiro summed up the purpose of the year in Israel. "Our people received from Israel the Torah, the truth. We are now going back to Israel to learn how to interpret that truth to our generation."

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Council for Judaism School Program Making Progress

By BEN GALLOP

Jewish Post Correspondent

NEW YORK (JP)—Officials of the children's religious school program of the anti-Zionist American Council for Judaism are convinced they are making progress in providing an "American Judaism" capable of attracting unaffiliated American Jews.

The American Judaism taught to the children in the flourishing

"Schools for Judaism" program conforms to the Council's anti-nationalist, anti-cultural and anti-traditional approach. Termed by its sponsors "classical Reform," the program has brought about the creation in two years of seven schools. This has been accomplished by a steady growth in pupil enrollment:



SUSSMAN

Leonard Sussman, administrative director of the Council's religious education department, supplied some figures on the eve of the start of the third year of the program.

HAD 375 PUPILS

The seven schools ended the previous Jewish school year with 375 pupils, he reported. By a "very conservative estimate," a total of 525 pupils is expected when the school year resumes.

Three of the schools will be starting their third year. These schools and their expected enrollments are: White Plains (originally the pilot Westchester school) 40; Highland Park (Chicago) 300; and Milwaukee, 20.

The St. Louis school will start its second year with 70 pupils.

Two of the schools were only three months old last June. They are those in Pittsburgh and Indianapolis, which will resume with expected enrollments of 35 pupils each. The newest school, opened in Manhattan in April, will start its second year with 25 pupils, Sussman said.

CINCINNATI NEXT

At least one new school will be opened soon, in Cincinnati, with a hoped-for enrollment of 50 pupils. Sussman added that discussions of additional Council schools are underway "in at least half a dozen cities."

In striking contrast to the adult element of the Council pro-

gram, which has produced violent controversy during every one of the Council's ten years of life, the school program has moved along with little excitement.

Only in Indianapolis was any furore created. That died down and the Indianapolis school has since been operating without any complications and Sussman indicated he expected no further difficulties.

The contrast extends to the manner in which the Council ideology is handled at the adult versus child-teaching levels. Periodically, anti-Zionist utterances by Council spokesmen have stirred angry protests from Zionist and more moderate anti-and non-Zionists.

BELLIGERENCE AVOIDED

None of this belligerence appears in the very substantial apparatus of textbooks and teaching guides created by the Council religious education department. As Sussman puts it, "we teach the children that there is a Zionist viewpoint, just as we teach there is an Orthodox viewpoint, and why we disagree with both in favor of our viewpoint. We try to be objective and rational."

Council expenditures for this program in the first year were approximately \$10,000. Last year, the program cost \$30,000. Not all of the increase went for the program, part of it representing a salary for Sussman who was shifted from eastern regional director for the Council to the education department when the expansion of the program made it too heavy for Rabbi Samuel Halevi Baron, the Council's Director of Religious Activities, to continue to handle the work by himself.

Tuition fees are determined locally and average about \$30 per pupil for the school year. Books are paid for out of the individual school budget.

Sussman explained it was possible to run so substantial a pro-

gram at such low cost for two reasons: all teaching and administrative services are volunteer and, except for the Highland Park school, facilities are rented. Since the program is strictly a Sunday school venture, classroom rental costs are low.

AUTONOMY STRESSED

Each school has a high degree of autonomy. Most are incorporated as separate legal entities and have no legal or official connection with the Council. The Council offers no personnel. Each school is self-supporting in operating expenses.

What each school does get from the Council is the basic curriculum and supervision of that curriculum. This autonomy, according to Sussman, stems from the premise on which the program was launched: that the Council will not go into a community on its own and start a school. It will only step in when a group of interested parents want to organize a school and approach the Council for help.

The teachers all are parents, with the majority having had little or no teaching experience. To deal with this problem, an extensive teacher training program has been set up.

The prospective teachers are presumed to have some background in "classical Reform." As a first step, a group will get a week in indoctrination from Rabbi Baron, first as a group, then individually, in the basic curriculum.

GET TEACHERS GUIDE

Each teacher then gets a 200-page mimeographed Teachers Guide, which follows the curriculum, in carefully-detailed steps. Each teacher is required to submit a weekly report. These are analyzed for inadequacies and problems, with a fast follow-up in correspondence and, if needed, a personal visit by Rabbi Baron or Sussman. The two officials spend much of the school year visiting the various schools.

Since the Council considers that the Zionists have captured most of the institutions and activities of American Jews, the isolation of the Council program, including the school program, from the Jewish community—which

Council for Judaism School Plan Stimulates Birth of Congregation

NEW YORK (JP)—The first congregation growing out of the Schools for Judaism Program of the American Council for Judaism was established in June with 40 families and there is "serious talk in at least two more cities" of the formation of similar congregations, The Post was informed this week.

The Congregation for Reform Judaism in Westchester held its first dedicatory service on June 18 in the 'Y' building in White Plains. The charter membership consists largely of parents of children in the Westchester School for Judaism, the pilot school of the Council educational program.

Rabbi Samuel Halevi Baron, the Council's Religious Director, is spiritual leader of the new congregation, and Stephen S. Marks of Chappaqua is president.

There are other ultra-Reform congregations in the United States, notably in Cleveland and Pontiac, Mich., but the Westchester is the first to grow out of the Council school program.

Leonard Sussman, administrative director of the Council's education department, said that as an organization, the Council had nothing to do with establishment of the new congregation "though of course there is a linkage of ideas about Judaism."

Sussman said that the congregants, stimulated by the program of "classical Judaism" which they learned in the process of helping teach the children, decided they wanted to join a congregation. Unable to find anything in Westchester conforming to their religious desires, they formed their own.

the Council rejects anyway—is not particularly disturbing.

Sussman insists, however, that the school program has made impact and not merely in terms of the general lack of resistance from other segments of American Jewry.

The Council's Tell Me Why primer, published by Bookman Associates, a commercial publisher, is selling outside of the Council classroom program. Sussman said that "one or more of our textbooks are currently being used in 25 schools other than ours."

MAGAZINE DOES WELL

The Council's twice-a-month magazine for children "Growing Up" also is doing well outside of the Council, he said, adding that the periodical was sold to 70 Reform congregations last year for use in their Sunday schools.

The record continues to be, Sussman reported, that more than half of the children in the Council-sponsored schools are not from Council homes, and that

few of the children have had any religious education before being enrolled.

"From the very start, we set as a principle that we were not in competition with existing Reform congregational schools," he said. "We see the growth of the schools as evidence that this program attracts Jewish parents who either were indifferent to existing Jewish religious education or were opposed to its nationalist elements."

The fact that all the teachers are volunteers and all are from the ranks of the parents of the school children is cited as further proof that the Council ideology in its child education form has a strong attraction for previously unaffiliated Jews.

TO BE FIRED

JERUSALEM—Some 300 workers in the Tel Aviv district office of the ministry of commerce and industry will be dismissed within the next two months.

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New York Hebrew Teachers Set To Demand \$200 Boost In Pay

By SUE MESSING

Jewish Post Correspondent

NEW YORK (JP)—A \$200 cost of living increase in pay for all teachers in New York Hebrew schools is the demand that the Hebrew Teacher's Union plans to put forth at its conference sometime after Rosh Hashonah.

This increase is to be supplementary to the regular \$150 yearly increase that all teachers belonging to the union receive.

According to Eliahu Zuta, director of Hebrew Teacher's Union, all Hebrew schools in New York have already been contacted with reference to the teacher's salary boost and a good number

have replied favorably. At the conference the union members will discuss what action should be taken against schools that have so far failed to comply with the union's request.

Zuta said that the New York State Legislature recently granted a \$700 cost of living increase to public schools teachers, who for the most part are already receiving higher salaries than teachers in Hebrew schools. Since the demands of the Hebrew teachers are comparatively mild, Zuta hopes they will be met without opposition.

INSTALL PHONES

JERUSALEM—A total of 140 new telephone lines have been installed in various villages, mainly in the North, the "Triangle" and the Negev in the past year.

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Adult Education Given Big Boost By Leaders of Religious Jewry

By GOLDIE ALTSTOCK SEIFER

Jewish Post Correspondent

NEW YORK (JP)—Leaders of organized religious Jewry are paying more attention than ever to adult education, according to a Post survey—which shows that adult studies are receiving high priority in Conservative, Orthodox and Reform circles.

A spokesman for the National Academy for Adult Jewish Studies of the United Synagogue of America (Conservative) told The Post that affiliated sisterhoods, men's clubs, young people's leagues

are being urged to integrate some type of study into their programming. Lillie Edelman, executive secretary of the Academy, said reports of a recent survey shows home study circles are meeting increasingly with rabbis. The most popular courses are bible study and great Jewish books.

The study of conversational Hebrew is not doing well, she said, adding that "functional" Hebrew—such as reading of prayers—is faring better. She noted that there is a dearth of printed aids but that a green light had been given on preparing publications.

JUST ANYTHING PUSHED

While some congregations have formal classes, the majority of the 500 Conservative congregations are being encouraged simply to organize any kind of adult study group—formal or informal.

Miss Edelman reported three principal developments in the adult education field. The first is the establishment by some 30 congregations of a Torah study program Friday evenings, following the regular service and a brief oneg shabbat. Many rabbis felt that the best opportunity for study came Friday evening since congregants would more readily come to the synagogue at that time.

The second trend is the growth

of Torah institutes or retreats away from the city. More than 40 Conservative synagogues sponsored retreats, with groups of congregations in a local area co-sponsoring an institute. In Long Island, for example, six congregations pooled resources.

Increased rabbinical concern with lay leadership is the third development, with some congregations emphasizing the proper indoctrination of entire lay boards.

PUBLISHED BOOK

The Academy has just published a 200-page guide book on adult educational techniques. A newsletter appears quarterly.

Rabbi Frank Sturm, assistant director of the National Council of Young Israel, reported that the number of affiliated Orthodox adult schools now numbers 14. The largest school in the network is the one functioning in the national headquarters, which has had a 200-drop from 1,000 students. Rabbi Sturm attributed the decrease to the establishment of a city-wide school by another Orthodox organization, Hapoel Hamizrachi, whom he accused of squandering public money through duplication of many courses offered at the Young Israel school.

For the first time, the Young Israel Institute has offered day courses. The program was set up in conjunction with Torah Umesorah and is geared for the parents of yeshiva children.

GROUP EXPERIMENTS

Rabbi Sturm reported that Young Israel is experimenting with textbook ideas. He said that there is a decreased interest in Israel and that therefore the central school had dropped its entire series of courses on Zionism and has expanded its philosophy and bible departments.

Abe Tekezener, spokesman for Hapoel Hamizrachi, denied duplication existed and reported enrollment of 100 students. He said the school has been supported in part by the Torah and Culture Department of the Jewish Agency for Palestine. Tekezener asserted that while the Young Israel school imparts a general, informative point of view, Hapoel Hamizrachi stresses synthesis of religion and Zionism and is

geared to Torah Vaavodah ideology.

REFORM BUILDING

Reform is establishing an adult education department within the Commission on Jewish Education, Rabbi Sam Silver, public relations director for the Union of American Hebrew Congregations, told The Post. He said the new department would have a full-time director and a sufficient operating budget.

Reform congregations are being urged to spend more money on adult education, being warned that the children will benefit most if the parents can share in the experience of becoming educated Jews.

Reform congregations are also sponsoring Torah institutes, Rabbi Silver said, adding that national conclaves are now being preceded by a full day of Torah study.

Meanwhile, Rabbi Leon A. Feldman, director of the department of adult Jewish education in New York, reports that adult Jewish education is now coming into its own.

UNEMPLOYMENT DROPS

JERUSALEM—A further drop of 400 has been registered in the unemployment figures for the week ending Aug. 13. The total was 12,250.

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EXPERIMENT SHOWS IT SUPERIOR

**New Hebrew Teaching Method
May Prove Boon to Language**

NEW YORK (JP)—A new method of teaching Hebrew may make it possible for more people than ever before to read and understand that often difficult language.

Originated by Abraham N. Franzblau, dean of Hebrew Union School of Education and Sacred Music, the One-Bond Method, as it is called, drew greater interest and a better attendance from those who learned with it than those who used older methods in a recent experiment.

In addition, the students using the new method were able to



GAMORAN

complete an entire textbook while the others were only half way through the same book. The experiment was conducted at Temple Emanuel Religious school, Lynbrook, L. I.

THIS REVOLUTIONARY approach to teaching the Hebrew language does away with the pronunciation of a single Hebrew word. The student, whether child or adult, is taught only to concentrate on recognizing the way in which the word appears to his eye and to connect it to the English word.

With "The Little Red Schoolhouse," an invention employed by Dr. Franzblau, the student is able to memorize a particular Hebrew word and its English meaning at his own speed. The main objective of the procedure is to enable each student to gain a large enough vocabulary so that he can pick up a good Hebrew book, magazine, or newspaper and understand rapidly what he is reading.

REBECCA LISTER, one of the teachers using the One-Bond Method to teach Hebrew, reported that, "A high level of interest and enthusiasm was maintained by the children. Parents spoke glowingly of their children's interest in Hebrew and how eager they were to read Hebrew stories to anyone who would listen."

"One of the parents reported that the child's grandfather, in typical 'zaydeh' fashion, tested the 'aynikel' (grandchild) and then turned away perplexed. 'What goes on here?' he asked, 'he can't even make a single Hebrew sound but he understands everything he is reading!'"

First presented at a meeting of the National Conference of Jew-



DR. FRANZBLAU
Something New.

ish Education in 1950, the One-Bond Method reflected the general dissatisfaction of members of the Reform movement with existing methods of teaching Hebrew. Dr. Franzblau, its chief exponent, commented that, "The effort of those who have devoted themselves to the teaching of Hebrew in this country have failed to elicit a response at all commensurate with the tremendous investment of time, energy, love and money which they have put into it."

YUDEL MARK, consultant for Yiddish Schools of the Jewish Education Committee of New York, strongly opposes the One-Bond Method. He claims that "Reading is a process which is always connected with inner listening." Dr. Mark, along with many others, believes that in teaching any language it is as important to hear the word as it is to see it.

There are other educators less willing to pass judgement on the merits of the One-Bond Method. Dr. Emanuel Gamoran, director of education of the Union of American Hebrew Congregations, feels that this method should be given every opportunity to be tried out in Hebrew schools though he, personally, is skeptical of its success.

The Lynbrook experiment, Dr. Gamoran claims, is only one small effort in trying to prove the worth of the One-Bond Method. Before he is willing to take a definite position in the controversy, it is necessary to see the results of this kind of teaching with all kinds of children from many different communities.

**Meeting With Gromyko
Denied by Goldmann**

NEW YORK (WNS)—Rumors circulating here and abroad that he was planning to confer in London with Soviet Deputy Foreign Minister Andrei Gromyko to discuss emigration of Jews from the Soviet Union to Israel were categorically denied by Dr. Nahum Goldmann in a cable from Switzerland to his office here.

Dr. Goldmann, chairman of the executive of the Jewish Agency, described the rumors as "nonsensical" and said no such meeting was intended.

Jewish Tourist Guide

**Historic
Jewish
Sites in U.S.**

This column is based on the forthcoming book, "A Jewish Tourist's Guide to the U.S." by Bernard Postal and Lionel Koppman. Philadelphia, The Jewish Publication Society of America, 1954, 670 pages, \$5.00.

By **LIONEL KOPPMAN**

MANY people in San Francisco, both residents and visitors, do not realize that a large part of the city's beauty which they are privileged to enjoy was made possible by Adolph Heinrich Joseph Sutro, mining engineer and philanthropist who at one time owned as much as one-tenth of the entire City.

Now a public park, **Sutro Heights**, Point Lobos Ave. and Great Highway, was at one time Sutro's estate. The house, built in 1879, was surrounded by a 20-acre garden, which was donated to the city by Sutro's daughter, Dr. Emma Sutro Merritt. Amid the shrubbery are many marble statues from Belgium, carried to San Francisco in ships as ballast. The mansion was demolished in 1939, its only remnant being a small, stone strong-room fitted with a heavy iron door and furnished with a safe bearing the name "Adolph Sutro."

SUTRO HEIGHTS is but a short distance from the famous Cliff House overlooking the Pacific Ocean. A plaque at the entrance bears the following inscription:

In memory of Adolph Sutro, mining engineer, philanthropist, pioneer builder in San Francisco. Born April 29, 1830—Prussia. Came to United States 1850. Settled in San Francisco 1851. Built Sutro Heights which he presented to San Francisco as a public park. Also gave to San Francisco the site of the University of California Hospital. As an engineer designed Sutro drainage and ventilating tunnel for Comstock Lode, Virginia City, Nevada. Mayor San Francisco 1895-1896. Died San Francisco July 8, 1898.

IN THE EARLY 1880's, Sutro bought the original Cliff House and a thousand acres of land facing the ocean. The restaurant was destroyed by fire in 1894. The second Cliff House, which in 1907 was also destroyed by fire, was built by Sutro and was known as "Sutro's gingerbread palace" because of its design as a chateau with spiraling towers. It was host to five Presidents—Hayes, Grant, McKinley, T. Roosevelt and Taft—and the rendezvous of such notables as Sarah Bernhardt, Mark Twain and Bret Harte. Sutro's funds also made possible the construction of the present **Cliff House**, in 1907.

A large tract northwest of Twin Peaks is called **Sutro Forest**. Planted by Sutro in 1887, the forest is dark with cypress and eucalyptus trees and alive with small animals and birds. Clarendon Ave. and other paved roads pass through Sutro Forest. **Mount Sutro**, 909 feet high, is in the center of the area.

(Copyright, 1954, Jewish Publication Society of America)

They All Are Jews



**It Ran by Itself
Siegfried Marcus**
(1831-1898)

EARLY in the 19th century in Vienna, Siegfried Marcus, 17, graduated from technical school as one of its ablest engineers. He found employment with a large engineering firm and performed such brilliant work that within ten years he achieved financial independence. He retired and established a laboratory of his own in which to devote all his time to inventing.

Soon all Vienna heard of this remarkable engineer in whose busy little shop many useful inventions were developed. He invented the first electrical fuse suitable for underwater explosions, a seismograph, and devices for the regulation and measurement of heat and for the discharge of deep-sea mines by electricity. But the young inventor was possessed of a far greater dream—to invent a self-propelling carriage.

In 1864 he built his first horseless buggy, but it was not much of a success. The neighbors laughed at its clumsy progress, and little boys threw stones at it. Another 11 years of patient plodding, then one day the people of Vienna stopped to look in wonderment as they saw a horseless carriage driven by a man who sat inside it and steered. He had at last invented his benzine-fueled engine which fundamentally is the same as today's high-speed motor car.

Marcus was an impractical business man and neglected to patent his invention until several years had passed. Meanwhile, in other lands inventors were tinkering in their laboratories with the horseless carriage, and they too perfected a self-propelling vehicle. Thus Marcus never gained the fame and fortune that might have been his. He is hardly ever mentioned in the history of the automobile, yet his brain-child was the basis for the millions of automobiles driven today on every highway of the world.

This feature is condensed from the book, "They Are All Jews," with biographies by Mac Davis, and portraits by E. E. Claridge, through courtesy of the Hebrew Publishing Company, New York N. Y.

Your Name

Want to know what your name means?
Address your question to Mr. Pearlroth,
National Jewish Post, Box 1633, Indianapolis 6, Ind.

By **N. PEARLROTH**



DEAR Mr. Pearlroth: I should appreciate your advising me of the origin of my father's name—Bashein. He came from Borisov, Minsk Gubernia, which was part of Russia at that time.—**HILLEL BASHEIN**, Denver, Colo.

BASHEIN is also a name of geographical origin. This time the source is a small locality named Baszyna in the Volhynian district of Ostrog. The name of the town is traced to a Turkish Pasha, a war prisoner who was held captive in a local castle. The Poles spell Pasha with a "B"—Basha. The village name was adopted from this circumstance.

★ ★ ★

DEAR Mr. Pearlroth: Can you please tell me the derivation of the name Guyes? I think originally when Daddy first came to this country it was spelled Gais. His people came from Pokroj, Lithuania. I remember them speaking of a town known as Linkow.—**S.W. GUYES**, Salisbury, N. C.

GUYES is a Russian adaptation of another celebrated Jewish family name. The original version was Hayes (Chayes) and refers to descendants of a Jewish matron whose Hebrew name was Haye (Chaye), the feminine counterpart of the Hebrew male name Chayim (Life). The family has produced a large number of spiritual leaders and celebrities. Isaac ben Abraham Chajes (1538-1610) was the brother-in-law of the fabulous Rabbi Low of Prague whose memory is enshrined in a wreath of legends, probably the most famous Jew of medieval times. Another famous representative was Rabbi Zvi Hirsch Chajes who was the son of a wealthy citizen of Florence, Italy and was the rabbi of Brody and Zolkiew and other Galician localities in the middle of the 19th century. The grandson of this most erudite rabbi was professor of the Rabbinical College in Florence. The Russian alphabet has no "H". The "G" of your initial is a Russian substitute.

IT'S THE TRUTH!

By **SAMUEL DEUTSCH**

(Copyright 1954 by Samuel Deutsch)

THE WORD "synagogue" comes from the Greek. It is a term meaning "assembly" or "community."

WHEN EZZARD CHARLES, the heavyweight boxer, trained for his first bout with Joe Louis, which brought him the world heavyweight championship, he selected as his training quarters a Jewish summer resort hotel in the Catskill Mountains in New York! In the same hall where he trained was a Sefer Torah and ark and at one time he was asked to interrupt his sparring practice—so that a small group of the guests could convene for services because one of their members had to say Kaddish!

THE LAST of the colonies in America to grant religious freedom and equality to Jews was Maryland!

— The Post Guide to Jewish Education Aids and Materials —

For the Holidays

Chamishah Asar Bishvat, booklet \$.50	Mizrachi National Education Committee
Purim in Baghdad, play (Hebrew) .20	Mizrachi National Education Committee
Shavuot (Hebrew), booklet .50	Mizrachi National Education Committee
(English) .35	Mizrachi National Education Committee
Yamim Noraim Vesikkot, booklet .60	Mizrachi National Education Committee
Hanukah, booklet 1.00	Mizrachi National Education Committee
Shiray Shabbat U'zmirot, records 3.20	Mizrachi National Education Committee
Songs We Sing, book 7.50	United Synagogue of America
(words only) 1.50	United Synagogue of America
Seder Melodies, records, 2.50	Temple Israel, St. Louis, Mo.
Seder (reform), film 7.50	Jewish Education Film Library
Your Neighbor Celebrates, film, 5.00	Union of American Hebrew Congregations
The Story of Chanuko, book 2.00	Union of American Hebrew Congregations
Popular material on the Jewish Festivals (an index) 1.50	Union of American Hebrew Congregations
Judah and the Brave Maccabees, booklet 1.25	Union of American Hebrew Congregations
Fun Ways to Holidays, games 1.00	Union of American Hebrew Congregations
Fill-in-Fun, puzzles .35	Union of American Hebrew Congregations
Chanuko Packet, games 3.00	Union of American Hebrew Congregations
Stories & Games 5.00	Union of American Hebrew Congregations
Plays for the Holidays	Union of American Hebrew Congregations
Sabbath Zmiros, records 5.95	Audio-Visual Service Yeshiva U.

Let's Get Along With Our Neighbors

Every Bigot Was Once a Child, booklet, free	National Conference of Christians and Jews
Little Songs on Big Subjects, records, \$2.90	National Conference of Christians and Jews
Little Songs About the U.N., record, 1.45	National Conference of Christians and Jews
And No One Asked, play, .10	National Conference of Christians and Jews
Talking Bicycle (Hanukah Background) play, .10	National Conference of Christians and Jews
Sing a Song of Fellowship, film, 2.00	National Conference of Christians and Jews
Aims of U.N. Charter, film (for high school)	National Conference of Christians and Jews
Spread the Good Word About the U.N. booklet, .50	American Jewish Committee
Little Songs About the UN, book, .75	American Jewish Committee
You and the United Nations, book, .60	American Jewish Committee
Guide to Teaching About the United Nations and World Affairs, booklet, .10	American Association for the United Nations
Born Equal, film, 2.50	Jewish Education Film Library
Brotherhood of Man, film, 3.00	Jewish Education Film Library
Boundary Lines, film, 3.00	Jewish Education Film Library
Make Way For Youth, film, 4.00	Jewish Education Film Library
Neighbors, film, 5.00	Jewish Education Film Library
One People, film, 2.00	Jewish Education Film Library
Sing a Song of Fellowship, film	Jewish Education Film Library
Toymaker, film, 10.00	Jewish Education Film Library
UN in the Schools, booklet, .25	American Association for the United Nations
One World for Joan, (stories about UN, ages 6-9) .10	American Association for the United Nations
Festivals of Nations (pageant for Junior High) .10	American Association for the United Nations
Exhibit Kit, 1.00	American Association for the United Nations
Music for U.N. Progress, booklet, .05	American Association for the United Nations
A Garden We Planted Together, film, 3.00	McGraw Hill Book Company
Children of Foreign Lands, stories, .85	American Museum of Natural History
For Additional Teachings Aids on the U. N.	United Nations, Department of Public Information, New York 17, N. Y.

Kindergarten

The Functions of Hebrew Kindergarten, pamphlet, free	Torah Umesorah
Chanukah Manual for Kindergartens, pamphlet, \$.50	Torah Umesorah
Budgeting for Kindergartens, pamphlet, free	Torah Umesorah
Kindergarten Furniture, pamphlet, free	Torah Umesorah
Primary Songs and Games for Children in the Religious School, pamphlet, .25	Union of American Hebrew Congregations
The Jewish Kindergarten, book, 3.00	Union of American Hebrew Congregations
Kindergarten Handwork for the Holidays, pamphlet, .75	Union of American Hebrew Congregations
Play is our Business, film, 5.00 (day)	NYU Film Library
Hebrew Kindergarten Material, book, 2.00	Mizrachi National Education Committee
Dan (story in Hebrew), pamphlet, .30	Mizrachi National Education Committee
Shiray Gan, records, 3.20	Mizrachi National Education Committee
Planning For Three To Eights in the Hebrew School, book, 3.50	United Synagogue of America

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Understanding Children's Behavior, booklet, \$.60	Teacher's College
Understanding Young Children, booklet, \$.60	Teacher's College
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Teaching the Slow Learner, booklet, .95	Teacher's College
How to Study the Behavior of Children, booklet, .60	Teacher's College
The Gifted Child in the Regular Classroom, booklet, .95	Teacher's College
Fears of Children, film, 6.00	Jewish Education Film Library
Feelings of Depression, film, 5.00	Jewish Education Film Library
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Feeling of Rejection, film, 5.00	Jewish Education Film Library
Shyness, film, 5.00	Jewish Education Film Library
Aggressiveness in Children, booklet, .30	National Association for Mental Health
Controversial Problems of Discipline, booklet, .30	National Association for Mental Health
When Children Ask About Sex, booklet, .30	National Association for Mental Health
Helping the Gifted Child, booklet, .50	National Association for Mental Health
Mental Abilities of Children, booklet, .50	National Association for Mental Health
Problem Children, film	N.Y.U. Film Library
Children's Emotions, film	McGraw-Hill
Personality Characteristics of Bright and Dull Children, book, 2.35	Teacher's College

For Better Teaching Methods

Curriculum Development as Re-Education of the Teacher, book, \$3.00	Teacher's College
Teachers Prepare for Discussion Group Leadership, pamphlet, .60	Teacher's College
The Teacher's Role in Pupil-Teacher Planning, pamphlet, .40	Teacher's College
Providing Developmental Experiences For Young Children, booklet, .95	Teacher's College
How to Locate Educational Information and Data, book, 4.50	Teacher's College
Case Studies in Classroom Teaching, 5 vol.	Jewish Education Committee
Successful Teaching Practices, in press	Jewish Education Committee
Hints to the Beginning Teacher, in press	Jewish Education Committee
Aspects of Classroom Management, in press	Jewish Education Committee
Broadway Concept of Method, film	McGraw-Hill
Teaching Procedures For The Day School, pamphlet, .50	Torah Umesorah
Principles and Procedures of General Education, pamphlet, .50	Torah Umesorah
Classroom Organization and Management, pamphlet, .75	Union of American Hebrew Congregations
The Project Method in the Jewish School, pamphlet, 1.00	Union of American Hebrew Congregations
Introductory Course in Education, pamphlet, .75	Union of American Hebrew Congregations
Bring The World To The Classroom, film, 4.50 (day)	International Film Bureau
We Plan Together, film, 5.00 (day)	NYU Film Library

School Administration and Maintenance

Planning Rural Community School Buildings, book, \$3.75	Teacher's College
The School Custodian's Housekeeping Handbook, book, 3.75	Teacher's College
Decision-Making and American Values in School Administration, booklet, \$2.00	Teacher's College
Continuing Professional Development of School Administration, booklet, 1.00	Teacher's College
School, film, 3.00 (day)	International Film Bureau
Wilson Dam School, film, 5.00 (day)	NYU Film Library

Teaching the Bible

Abraham and Isaac, film	United World Films
Abraham and Lot, film, \$1.50	United World Films
Abrahams Sacrifice, film	Foundation Films
Abram, film, 1.50	United World Films
Amos, film, 6.00	Association Films
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Daniel in the Lion's Den, film, 5.00	Jewish Education Film Library
David the Shepherd Boy, film, 5.00	Jewish Education Film Library
Isaac and Rebecca, film, 5.00	Jewish Education Film Library
Creation, film, 1.50	United World Films
Creation of Man, film, 1.50	Ideal Picture Corp.
Isaac and Rebecca, film, 1.50	United World Films
Isaac the Boy, film, 1.50	United World Films
Ishmael, film, 1.50	United World Films
Noah and the Ark, film, 3.50	Jewish Education Film Library
The Deluge, film, 3.50	Jewish Education Film Library
Abram, film, 3.50	Jewish Education Film Library
The Migration, film, 3.50	Jewish Education Film Library
Abram and Lot, film, 3.50	Jewish Education Film Library
Tower of Babel, film, 1.50	Ideal Picture Corp.
Town of Babel, film, 1.00	Institutional Cinema Service
Jacob and Rachel, film, 1.50	United World Films
Noah and the Ark, film, 1.50	United World Films
Teaching the Bible, book, in press	Jewish Education Committee
Book of Books, film, 7.50	Union of American Hebrew Congregations

Where To Get

AMERICAN ASSOCIATION FOR THE UNITED NATIONS	345 East 46th Street New York 17
AMERICAN JEWISH ARCHIVES	Clifton Avenue Cincinnati
AMERICAN JEWISH COMMISSION	386 Fourth Avenue New York 17
AMERICAN JEWISH HISTORICAL SOCIETY	3080 Broadway New York 27
AMERICAN JEWISH TERRACE	3 East 65 Street New York 17
AMERICAN MUSEUM OF NATURAL HISTORY	Central Park West and 79 St. New York 17
ASSOCIATION FOR THE MENTALLY RETARDED	Broad at Elm Street Richmond
CATHEDRAL FILM LIBRARY	140 North Hollywood Way Burbank
COLUMBIA UNIVERSITY	525 West 120 Street New York 27
COMMUNITY EDUCATION SERVICE	145 East 32 Street New York 17
COUNCIL AGAINST INTOLERANCE	17 East 42 Street New York 17
THE ETERNAL LIGHT	3080 Broadway New York 27
FILMPUBLISHERS	25 Broad Street New York 17
FOUNDATION FILMS	303 Citizen's Bank Building Philadelphia
HADASSAH FILM LIBRARY	13 East 37 Street New York 17
HARMON FOUNDATION	140 Nassau St. New York 17
IDEAL PICTURE CORPORATION	207 East 37 Street New York 17
INTERNATIONAL FILM BUREAU	Suite 1500, 6 North Michigan Avenue Chicago
JEWISH BOOK COUNCIL OF AMERICA	145 East 32 Street New York 17
JEWISH EDUCATION COMMITTEE	1776 Broadway New York 17
JEWISH EDUCATION FILM LIBRARY	13 East 37 Street New York 17
JEWISH LAND COMMITTEE	25 East 78 Street New York 17
JEWISH NATIONAL FUND	41 East 42 Street New York 17
McGRAW HILL	330 West 42 Street New York 17
MIZRACHI NATIONAL EDUCATION COMMITTEE	1133 Broadway New York 17
NATIONAL ASSOCIATION FOR MENTAL HEALTH	1790 Broadway New York 17
NATIONAL CONFERENCE OF CHRISTIANITY	381 Fourth Avenue New York 17
NATIONAL JEWELRY WELFARE	145 East 32 Street New York 17
N. Y. U. FILM LIBRARY	26 Washington St. New York 17
TEACHING THE BIBLE	25 West 43 Street New York 17
TORAH UMESORAH	5 Beekman Street New York 17
UNION OF AMERICAN HEBREW CONGREGATIONS	838 Fifth Avenue New York 17
UNITED JEWEL APPEAL	41 East 42 St. New York 17
UNITED SYNAGOGUE OF AMERICA	3080 Broadway New York 27
UNITED WORLD FILMS	1445 Park Avenue New York, N.Y.
YESHIVA UNIVERSITY	1860 Broadway New York, N.Y.

To Get Materials

ASSOCIATION FOR THE UNITED NATIONS
146th Street New York, N. Y.

AMERICAN JEWISH ARCHIVES
146th Street Cincinnati 20, Ohio

AMERICAN JEWISH COMMITTEE
146th Street New York 16, N. Y.

AMERICAN JEWISH HISTORICAL SOCIETY
Broadway New York 27, N. Y.

AMERICAN JEWISH TRICENTENARY
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AMERICAN MUSEUM OF NATURAL HISTORY
146th Street New York 24, N. Y.

ASSOCIATION FILMS
146th Street Ridgefield, N. J.

CATHEDRAL FILMS
146th Street Burbank, California

**COLUMBIA UNIVERSITY
TEACHER'S COLLEGE**
146th Street New York, N. Y.

**EDUCATION SERVICE ON AMERICAN
JEWISH HISTORY**
146th Street New York 16, N. Y.

AGAINST INTOLERANCE IN AMERICA
146th Street New York 17, N. Y.

THE ETERNAL LIGHT
Broadway New York 27, N. Y.

FILMPUBLISHERS
Broadway New York, N. Y.

FOUNDATION FILMS
146th Street Pasadena 1, Calif.

HADASSAH FILM LIBRARY
146th Street New York, N. Y.

HARMON FOUNDATION
Nassau St New York, N. Y.

REAL PICTURE CORPORATION
146th Street New York, N. Y.

INTERNATIONAL FILM BUREAU
North Michigan Avenue Chicago 2, Ill.

SH BOOK COUNCIL OF AMERICA
146th Street New York 16, N. Y.

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Broadway New York 19, N. Y.

ISH EDUCATION FILM LIBRARY
146th Street New York 16, N. Y.

EWISH LABOR COMMITTEE
146th Street New York, N. Y.

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146th Street New York, N. Y.

McGraw Hill
146th Street New York, N. Y.

NATIONAL EDUCATION COMMITTEE
Broadway New York 10, N. Y.

ASSOCIATION FOR MENTAL HEALTH
Broadway New York 19, N. Y.

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Fourth Avenue New York, N. Y.

ONAL JEWEL WELFARE BOARD
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N. Y. U. LIBRARY
Washington St New York, N. Y.

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146th Street New York, N. Y.

TORAH MESORAH
Manhattan Street New York 38, N. Y.

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146th Avenue New York 21, N. Y.

UNITED JEWEL APPEAL
East 42 St New York, N. Y.

ED SYNAGOGUE OF AMERICA
Broadway New York 27, N. Y.

UNITED JEWEL FILMS
Park Avenue New York, N. Y.

YESHIVA UNIVERSITY
Broadway New York, N. Y.

The Post Guide to Jewish Education Aids and Materials

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| Henrietta Szold, film, \$2.00 | Hadassah Film Library |
| Memorable Documents in American Jewish History, booklet or exhibit, .50 | American Jewish Historical Society |
| The Jews Settle in New Amsterdam, book, 1.00 | Union of American Hebrew Congregations |
| American Jewish Tercentenary Programs For Youth Groups, booklet, free | American Jewish Tercentenary |
| American Jewish Communal Pioneering, booklet, free | American Jewish Historical Society |
| The Jews Settle in New Amsterdam, film, 7.50 | Union of American Hebrew Congregations |
| Isaac Mayer Wise, film, 7.50 | Union of American Hebrew Congregations |
| Judah Touro, Friend of Man, film, 7.50 | Union of American Hebrew Congregations |
| Story of the Jews in the United States, booklet | National Jewish Community Education Service on American Jewish Education |
| Jewish History Programs, booklet, free | American Jewish Archives |
| Bibliography of Plays on American Jewish History, booklet, .05 | American Jewish Historical Society |
| The Story of Haym Salomon, film | American Jewish Archives |
| Who's Who and What's What in American Jewish History, quiz, .25 | American Jewish Historical Society |
| The Heart of America, cantata, 1.75 | Transcontinental Music Corporation |
| Brandeis, play | Eternal Light |
| Escape to Freedom, play | Jewish Education Committee |
| Jewish Children Give Thanks to America, play | National Jewish Welfare Board |
| Mother of Exiles (E. Lazarus) play | Jewish Education Committee |
| Loan Exhibit of American Judaica, exhibit, free | American Jewish Archives |
| The Jew in American Life, photographs, 35.00 | Council Against Intolerance in America |
| The Jews in America: Memorable Events in American Jewish History, film, 7.50 | Union of American Hebrew Congregations |
| Jewish Roots in America (How to Plan a History Project) booklet | American Jewish Tercentenary |
| Program Materials for the Tercentenary, booklet | American Jewish Tercentenary |
| Bibliography of Plays on American Jewish History, booklet | Community Education Service on American Jewish History |
| Bibliography of American-Jewish Biography, booklet | Community Education Service on American Jewish History |
| Series of Pamphlets on American Jewish History in Hebrew, .20 each | Tama Levitan 1233 Ocean Ave. Brooklyn 30, N. Y. |
| Material for Assembly Programs During The Tercentenary Year | Union of American Hebrew Congregations |

Teaching the Bible

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| Amos, film, 7.00 | Jewish Education Film Library |
| Book of Ruth, film, 8.00 | Jewish Education Film Library |
| The Boy Samuel, film, 5.00 | Jewish Education Film Library |
| Birth of Moses, film, 5.00 | Jewish Education Film Library |
| Birth of Moses, film | Foundation Films |
| Cain and Abel, film, 1.50 | Ideal Picture |
| Cain and Abel, film, 1.50 | United World Films |
| Call of Samuel, film, 6.00 | Harmon Foundation |
| Joseph and His Brethren, film, 6.00 | Jewish Education Film Library |
| Joseph in Egypt, film, 6.00 | Jewish Education Film Library |
| Moses in Egypt, film, 6.00 | Jewish Education Film Library |
| Moses and His People, film, 6.00 | Jewish Education Film Library |
| Return of Jacob, film, 3.50 | Jewish Education Film Library |
| Bibles Tales For Very Young Children, book, 2.25 | Union of American Hebrew Congregations |
| The Burning Bush, book, 3.00 | Union of American Hebrew Congregations |
| Noah's Ark, puzzle, 1.00 | Union of American Hebrew Congregations |
| Moses and the Ten Commandments, film, 6.00 | Jewish Education Film Library |
| Queen Esther, film, 6.00 | Jewish Education Film Library |
| Ruth, film, 8.00 | Jewish Education Film Library |
| Creation, film, 3.50 | Jewish Education Film Library |
| Cain and Abel, film, 3.50 | Jewish Education Film Library |
| Queen Esther, film, 16.00 | Association Films |
| Rescue of Lot, film, 1.50 | United World Films |
| Return of Jacob, film, 1.50 | United World Films |
| Sacrifice of Isaac, film, 1.50 | United World Films |
| Story of Creation, film, 1.50 | Harmon Foundation |
| The Rescue of Lot, film, 3.50 | Jewish Education Film Library |
| Isaac The Boy, film, 3.50 | Jewish Education Film Library |
| Ishmael, film, 3.50 | Jewish Education Film Library |
| Sacrifice of Isaac, film, 3.50 | Jewish Education Film Library |
| Isaac and Rebecca, film, 3.50 | Jewish Education Film Library |
| Jacob and Rachel, film, 3.50 | Jewish Education Film Library |

Display Material

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| Bible Cutouts, \$2.50 | All available from the |
| Hundreds of Pictures (an index) .50 | Union of American |
| First Step in Audio-Visual Instruction for the Religious Schools, .25 | Hebrew Congregations |
| Bulletin Board in the Religious School, 1.00 | |
| Entertaining Programs for the Assembly, 2.50 | |

The School and the Parents

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| Reporting to Parents, pamphlet \$.95 | Teachers College |
| Individual Parent Teachers Conferences, Pamphlet, .75 | Teachers College |
| Parent and Teachers View of the Child, book, 3.00 | Teachers College |
| Have you a PTA at Your School, pamphlet, free | Torah Umesorah |
| Who Will Teach Your Child, film, 5.00 (day) | International Film Bureau |
| The Yeshiva Child, pamphlet, .10 | Mizrachi National Educational Committee |

Understanding Children II

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|---|-------------------------|
| Source List of Child Guidance and Mental Health Movies, free | Torah Umesorah |
| Problems of Pupils Adjustment, The Drop Out Case and The Stay In Case, film | McGraw-Hill |
| Willie and the Mouse, film | Teaching Film Custodian |
| Social Development, film, 80.00 | McGraw-Hill |
| This Is Robert, film, 10.00 (day) | NYU Film Library |
| Understanding Children's Play, film, 2.50 (day) | NYU Film Library |
| Children's Social Values, book, 3.50 | Teachers College |

Let's Go to Israel

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| Assignment Tel-Aviv, film | United Israel Appeal |
| Behind the Blockade, film | Jewish National Fund |
| The Earth Sings, film | Jewish Educational |
| The New Pioneers, film | Cathedral Films |
| Cities—Old and New, film | Film Library |
| The Holy Places, film | Film Publishers |
| Industries of Israel, film | Film Publishers |
| Palestine Primer (translates into pictures, prominent events in Israel) film | Film Publishers |
| Building a Nation, film, \$5.00 | Jewish Education Film Library |

Teaching of Language and Literature

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| Exploring Literature With Children in the Elementary School, pamphlet, .60 | Teachers College |
| First Year Hebrew Case Studies In Oral Instructions and Reading, In press, | Jewish Education Committee |
| Teaching Elements of Reading Through Functional Vocabulary, in press | Jewish Education Committee |
| Exploring Literature With Children in The Elementary School, pamphlet, .60 | Teachers College |
| Reading is Fun, pamphlet, .60 | Teachers College |
| A New Approach To The Teaching of Hebrew, pamphlet, .35 | Union of American Hebrew Congregations |
| Around the World With Hebrew, film, 7.50 | Union of American Hebrew Congregations |

Good News!! Price on School Subscriptions Not Raised This Year

PRICES REMAIN THE SAME—While the subscription price of The Post has been increased from \$5.00 to \$6.00 a year, the price on school subscriptions has not been raised. It is still \$2.50 for the nine-month school term. This is good news for the school treasurer.

ACCLAIMED EVERYWHERE—Educators still praise The Post as the best means of introducing your teen-agers to the complex but exciting American Jewish community. Not only for current events, but also for its many features, The Post is unparalleled for classroom work. In lots of ten or more the cost is \$2.50 each for the school term, whether sent in bulk to one address or to individual addresses. For less than ten the cost is \$3.50 each.

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I THINK AS I PLEASE

ISRAEL FINALLY IS GETTING READY TO TAP VAST TOURIST POTENTIAL

By CARL ALPERT

HAIFA—In 1953 there were 35,000 tourist visitors to Israel who spent a total of around \$8 million. In the same year Italy entertained a total of 7,681,870 tourists, of whom 505,567 were from the United States. From the point of view of sentimental or religious attraction, Israel should have as strong a call on Christian (not to speak of Jewish) interest as Italy. From the point of view of antiquities and fascinating glimpses into the ancient past, Israel has as yet unexploited resources which bid fair to rival the glory and grandeur that once was Rome. From the point of view of scenic beauty, mountain and seashore, Israel's natural attractions need be ashamed of no comparison with anything in the Mediterranean area.

And at a time when the economic survival of Israel is dependent on each dollar of hard currency laboriously earned the hard way by export, or borrowed from abroad, or wheedled out of friends, almost nothing has been done to build tourism, Israel's potentially biggest industry, on the scale which it deserves. The story of Israel as a vacation resort, or as a point of contact with the mystically appealing past, has never really been told. Even dyed-in-the-wool Zionists, who go to Israel already wearing rose colored spectacles, report that the realities of the land far exceed what they had expected in their wildest visions.

THE FREQUENT READER of this column may recall that we have again and again pointed to this tragic neglect of tourism and of tourist attractions. It is therefore doubly encouraging now to

be able to report that for the first time there appear to be glimmerings of understanding as well as a desire to do something. Mr. A. Ezer, who displayed a vivid imagination and a sense of the dramatic in his handling of the recent "Conquest of the Desert" exhibition in Jerusalem has now entered the tourist office of the ministry of commerce and industry in an administrative position, and things are already beginning to happen.

To me the most welcome news is that steps will be taken to develop the ancient sites of the country, build proper approach roads, put up descriptive signposts, institute necessary repairs, complete excavation where necessary, and in general make vis-

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ALPERT

its to these sites pleasant, comfortable and interesting.

IN ITS REQUEST for an appropriation, the Tourist Centre minces no words. "The great majority of historical sites which could form a major attraction for tourists is at present in a state of neglect, a real eye-sore for the visitor. In many cases there is no possibility of access." And so Mr. Ezer and his staff have drawn up a list of locations which will receive first priority in the improvement campaign—a list, incidentally, which repeats almost every one of the sites which we have had occasion to report on critically in these columns in recent months.

Megiddo, where excavations have uncovered successive layers of civilization going back 5,000 years, will have necessary footpaths laid out, elimination of unsightly thickets of weeds and thistles, construction of a museum and rest rooms for visitors. No longer need the famous Solomon's Stables, at Megiddo, be pointed out by taxi guides as being "behind that hill, but hard to get to."

BETH SHEARIM, where the underground catacombs have for some years been "out of bounds" to tourists, will now be provided with a parking space, refreshment and rest rooms, pathways.

Caesarea, the Roman city on the coast which once housed 100,000 persons and served as a rival to ancient Jerusalem, will likewise receive improvements. A visitor there only last week tells me that additional excavations have already commenced. Bravo!

Herod's Family tomb, today the most dismal, desolate and neglected ancient site in Jerusalem, though located directly next door to the King David hotel, will be cleared, approaches improved and transformed into one of the showplaces of the capital.

A new road to the ancient synagogue at Capernaum has just been completed—on the recommendation and at the insistence of certain Christian diplomats in the country, it is reported.

For the very first time I begin to get the feeling that progress is being made in this vital aspect of Israel's economy-tourism.

Leavitt to Confer In South America

NEW YORK (WNS)—Moses A. Leavitt, executive vice-chairman of the Joint Distribution Committee, major American agency aiding distressed Jews abroad, has left for Lima, Peru, on a two-month survey of the needs of Jewish communities in South America and Europe.

NEW YORK

Yiddishists Unhappy With Israel's Attitude

by M. Z. FRANK



OUTSIDE of the government offices, the courts, the army and the school, there is no compulsion in favor of Hebrew in Israel. The social pressure that was once applied in Palestine against the use of Yiddish or other languages, has now practically disappeared. Jews are free to talk—and do talk—Yiddish, or Turkish, or Polish, or Russian, or Czech, or Ladino, or French, or English, or Rumanian or German or Hungarian or anything else.

Periodic 1 s appear in most of the languages mentioned above. There is a Yiddish theatre. The Histadrut is publishing in Yiddish a literary quarterly—something it does not do in any other language outside of Hebrew. During election campaigns every language is used. Social workers in maabrot use any language they can to communicate with the residents.

In a court, the judge will often dispense with the services of a translator, if he can speak the language of the immigrant (their records, however, are always kept in Hebrew). No office will refuse to answer an applicant who does not speak Hebrew (but written documents must be in Hebrew). On the whole, greater tenderness is shown to Yiddish than to any other "foreign" language.

But the Yiddishists are not happy. They would be more than human if they were happy. To a Yiddishist, his favorite language is bound up with his strongest emotions. Many of them have dedicated their lives to the advancement of Yiddish. And they have lost the war on all fronts.

In Russia they lost out to Lenin and Stalin who fooled them by first supporting Yiddish officially (while suppressing Hebrew), later letting it wither away and finally suppressing it. In the rest of Eastern Europe they lost to Hitler. Even without Stalin and Hitler, Yiddish was gradually weakening and was being supplanted by Russian, Polish, German and Rumanian. In America, where a generation ago Yiddish was so powerful, they lost to Americanism. In Palestine, the only country where assimilation had no chance, they lost to Hebrew—perhaps by a slim majority.

Intellectually, most Yiddishist are reconciled to the inevitable. But emotionally they feel frustrated, and their sense of frustration sometimes breaks out in peculiar form.

IN SEPTEMBER 1951, at the

(to be continued)

Megiddo Hotel, in Haifa, during the reception tendered to Mayor Impellitteri of New York, I sat near David Pinski, a famous Yiddish writer, who moved from New York to Haifa in 1949. He is a fine Hebrew scholar but does not speak the language fluently. Opposite us sat the chief of police for the Northern District, a sabra, The chief of police, out of deference to Mr. Pinski, conversed with him in Yiddish. But, being a native of Tel-Aviv, he spoke about as good a Yiddish as any Jewish native of Indianapolis or Phoenix, Ariz.

"Well Pinski" I said, "you and I have lived to see a Jewish state, we have lived to see a Jewish chief of police—but what's the good? He talks Yiddish like a goy!"

In the spring of 1952, Pinski told me that a Yiddish theatre company could not present a play of his in Haifa because of a municipal law, which prohibited the posting of bills in public places in foreign languages, unless two thirds of the space on the bill was in Hebrew. (In the case of Arabic, only half of the space had to be in Hebrew). The company which was touring Israel, had printed its posters in Tel-Aviv or in Jaffa, all in Yiddish for use all over the country. "And so" Pinski told me quietly in the city where Pinski lives, a play by Pinski cannot be presented."

THIS WAS SHORTLY after the Municipality of Haifa, at the mayor's suggestion had conferred on Pinski honorary citizenship on the occasion of his 80th birthday.

It was also the mayor—Abba Hushi—who was the author of that by-law. He has no animus against Yiddish. On the contrary, Abba Hushi likes Yiddish and has taught his own children to read Sholem Aleichem in the original. In speaking to a tourist, where he has the choice, Abba Hushi would rather use Yiddish than English. Furthermore, no other leader in Israel has tried so much, and with so much success, to gain popularity among the new immigrants.

But the rule of Hebrew in Israel is one of the basic principles of Zionism, and Abba Hushi, as a typical Third Aliyah pioneer, will enforce it even if it hurts and, in making concessions, will circumscribe them very carefully so that they do not affect the basic principle.

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NAMES IN THE NEWS

Rabbi Kirschblum Kids You Not; Especially When He Lacks Time

MIZRACHI'S Rabbi Mordecai Kirschblum apparently is a straight-to-the-shoulder type of speaker. Speaking at the recent meeting of the Zionist Actions Committee in Jerusalem, Rabbi Kirschblum wound up a short talk with a reassuring parting shot to the attentive listeners: "Believe me, I am telling the truth. In the five minutes speaking time at my disposal it is impossible to lie successfully."

★ ★ ★

Atomic-Age Rabbi

HOMESTEAD (Pa.) Rodef Shalom congregation has acquired what may virtually be called an atomic-age spiritual leader in young Rabbi Jack Segal. A mathematics whiz, the 25-year-old rabbi is continuing his studies in physics in spite of a heavy load of religious duties. He majored in physics and had minor in mathematics as an undergraduate at New York university. He did so well he was elected to Sigma Pi Sigma, a national honorary physics society in his senior year. He did graduate work at Columbia university in physics for three years and during the summer of 1952 was a "teaching fellow" on the physics department staff at NYU. This month he will resume his pursuit of scientific knowledge at the University of Pittsburgh.

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Mugwump?

THE classic definition of a mugwump is a fellow who straddles a fence with his mug on one side and his wump on the other. It may be somewhat premature to pin such a label on Zionist leader Dr. Nahum Goldmann, but the cigar-chewing veteran, who has been



GOLDMANN rumored to have political aspirations in Israel, laid himself wide open at the recent meeting of the Zionist Actions Committee. "I am not speaking on behalf of my party, because, to tell the truth, I don't know what party I belong to," he confessed.

★ ★ ★

One-time Gluckmann

ONE-WAY Corrigan made the headlines in the 1930's and it looks like Peter Gluckmann, San Francisco's "flying watchmaker" will have to be satisfied with a similar appellation—One-time Gluckmann. The tick-tock twiddler found he couldn't do a repeat on last year's crossing of the Atlantic in a single-engine plane. A refugee from the Nazis, Gluckmann made the flight from San Francisco to London in a series of hops last year to visit his parents. This year when he arrived at Gander airport in Newfoundland, he found a new Canadian regulation forbidding the take-off of single-engine planes on Trans-Atlantic flights. He stored his flivver and continued to London, a passenger on a drab commercial airliner.

★ ★ ★

50-Yard Rabbi

PRAISE the Lord and pass the football might well be the theme song for Rabbi Lewis N. Ginsburg of Edmonton, Alta. He is such a rabid football fan that his congregants make sure he gets 50-yard seats for nearly every game played in Edmonton. He also recently contributed a resume of the Canadian teams for Dick Cullum's sports column in the Minneapolis Tribune.

CONSIDERING SCHOOL

NEW YORK (JP)—Rabbi Manis Mandel, principal of the Yeshiva of Brooklyn, is investigating the possibility of establishing a school for handicapped children in New York. The school will be under the sponsorship of Torah Umesorah.

Names in Review

Youngest member of the Los Angeles City Council **Rosalind Wiener** became Mrs. **Eugene Wyman** recently... New Rabbi of Bay Cities Ahavat Israel is **Dr. Abraham Elman**, well known radio commen-



ROSALIND tator, orator, and author of a column appearing in a Jewish weekly... Rabbi **Jeremiah Cohen** will head a new Pennsylvania congregation at Logan... Rabbi and Mrs. **Herman E. Snyder** (Sinai temple, Springfield, Mass.) announce the engagement of their daughter, **Julia**, to **Harvey Shlaferman**, son of Mr. and Mrs. **Sidney Shlaferman**, also of Springfield, Mass... Rabbi **Max Leader** has assumed the role of spiritual leader of Shaarey Zedeck congregation, North Hollywood, Calif.

EGGS TO ITALY

JERUSALEM — 360,000 eggs were sent to Italy in one recent shipment.

WOMEN'S VIEWPOINT By HELEN COHEN

This Gentleman Proved a Bum



THIS might be a good time to recall the following anecdote. Several years ago, a couple of the mister's friends were talking over with him ways of improving the financial end of the paper and as I sat there listening my thoughts turned inward.

At least, I mused, I had done my wifely bit, trying to economize. Didn't I trudge through the supermarket each week with an eye to prices and quality; didn't I cut down on household help when wages soared; didn't I darn socks; and didn't I save the paper a few dollars by my contributions to this corner?

As my thoughts wandered along, I felt more and more satisfied until one of the gentlemen (no gentleman, he) broke into

my reverie to say he knew what would have been helpful—if he (my ball-and-chain, that is) had chosen for himself a wife with a lot of money.

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NEW YORK—Representatives of the Taxi Operators union of Israel have left for the United States for the purpose of buying 45 used cars suitable for taxi service in Israel.

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THE EDITOR'S CHAIR

THIS is a sort of tale of two cities.

Dr. Israel T. Naamani came to Louisville as head of the Bureau of Jewish Education some few years ago, and then several years following that Aaron Intrator came to Indianapolis as superintendent of the Jewish Education Association.

It would seem that both would hold the same position in effect. The Louisville and the Indianapolis Jewish communities are separated only by a hundred miles or so and they have about the same population. Therefore the problems in Jewish education would be more or less similar.

Yet that is not the case at all. In Indianapolis, Intrator's work is confined almost solely to operating a daily Hebrew School. He has some, but very little, connection with Jewish education in the larger sense. His principle duties are preparing curriculum and operating the Hebrew School, where he also teaches.

THE SITUATION is altogether different in Louisville.

Dr. Naamani's position there is more or less as a catalytic agent for Jewish education in the general and broad sense of the word.

He has no Hebrew School under his supervision. He teaches no classes.

He does however teach (or did, if the class has since been discontinued) Hebrew to a volunteer class of the Council of Jewish Women.

He does prepare programs with a strong Jewish education content for the local Jewish organizations, whether the B'nai B'rith or the Hadassah or the Council of Jewish Women, or any group that requests his services.

He experiments with various aids to Jewish education.

He conducts a school for Sunday School teachers.

And he arranges city-wide forums, and so forth.

IT MUST BE CLEAR then, that here are two cities almost identical in many respects, but so different in their approach to the problem of Jewish education.

Both approaches, the one in Louisville and the one in Indianapolis, are the outgrowth of the way Jewish education developed in each community.

In Indianapolis, a school founded by the late and revered Rabbi I. E. Neustadt, has developed into the Jewish Education Association, which is an excellently-staffed school, finely supervised, and supported by the Jewish

community as a whole. Unfortunately it reaches only about 200 of the young Jewish people of the community, the majority of whom are children of members of the Conservative Congregation, although in the past year or two, a few children of the Reform group have been enrolled.

IN LOUISVILLE, the Louisville Hebrew School probably goes back as far as does the Jewish Education Association, if not farther, but Jewish education has been fragmented, and Hebrew schools are conducted also by the synagogues there. This is the result of rivalry between some rabbis, the desire of synagogues to teach their children their particular brand of Judaism, etc.

As a consequence the Louisville Hebrew School does not serve the entire community, and is by no means the same kind of institution as is the Jewish Education Association in Indianapolis.

Dr. Naamani is a great boon to Jewish education in Louisville.

In Indianapolis, Intrator does work which is equally important, and which is not, because of the local situation, being emulated in Louisville.

THE IDEAL WOULD BE if in Indianapolis, the Jewish community would employ a well-qualified full-time educator with vision to do for Indianapolis what Dr. Naamani is doing for Louisville. Then Indianapolis should move ahead quickly in the field of Jewish education, and would be providing the Jewish education stimulant for all age levels.

The day when a community can provide Jewish education only for its children—or to be more specific for the children of those families which consider it important—is gone. Even those Jewish leaders who were willing to concede, if only grudgingly, that Jewish education was all right for those that wanted it, have lived to change their views.

In the large Jewish centers, well equipped boards of Jewish education are doing the job which Dr. Naamani is doing in Louisville.

FREEDOM OF THE PRESS

Letters must be typed or printed clearly, double-spaced, on one side of the page only, and should be no more than two pages long. Only letters bearing the writer's signature and address will be printed. The Post reserves the right to condense letters. No material submitted to The Post will be returned unless accompanied by a self-addressed, stamped envelope.

EDITORIAL ON RABBI SILVER HIT AS MISREPRESENTATION OF ISSUES

● Editor, Jewish Post:

My purpose in writing you this letter is to point out a misrepresentation inherent in your editorial called, "Rabbi Silver Is Wrong." This misrepresentation, while probably not willful, is typical of the flagrant diversion and misdirected emphasis that is placed upon the basic issues involved in modern religious problems.

The incident of Rabbi Silver is a case in point.

Here is a clear illustration where an essential ritual in our tradition has not been observed properly. Jewish law requires Tevilah (a visit to a ritualarium) as an indispensable prerequisite to conversion. It is to be assumed, in this case, that this was not adhered to, since Reform rabbis usually conduct conversions without requiring Tevilah.

Orthodox law, then, considers this woman still to be a Christian, and her children no more belong in a Jewish all day school than Jewish children belong in a Catholic parochial school.

The question in my mind is: If this woman was so sincere, and so anxious to nestle close to Judaism as to send her children to a Jewish all-day school, why didn't she seek out an Orthodox rabbi to begin with, and then all doubts would have been removed.

She probably didn't know the difference—nor was she told.

In any case, the point I am making is this: The essential religious question has been circumvented. Instead, you hold up, for all the world to see, a poor wronged woman, who wanted her children to receive a maximum Jewish education, and along came a nasty old Orthodox rabbi to stand in her way unreasonably.

Naturally, the first impulse of most unthinking people is to strengthen the impression, already prevalent, that Orthodox is to be equated with benighted medievalism, and that the Reform group is the only one that stands for liberalism and kindness.

It seems that every attempt to adhere to the time-honored traditions of our people is at once labeled "interpreting the law with unwarranted harshness." It is precisely the type of logic you utilize in your editorial that, in my opinion, is responsible for most of the misunderstanding and distrust that is directed against Traditional Judaism.

NEW WEEKLY APPEARS

JERUSALEM—The first issue of a new Hebrew weekly, "Ha-rabbi" (The Nation) appeared on the newsstands last week.

Education Is Gaining

THIS is the annual Jewish Education issue of The National Jewish Post.

In it we try to turn the thinking of the Jewish community to its one most important problem.

We are not seeking to influence Jewish educators; this issue is aimed at the Jewish public at large, at the Jewish leaders who hold sway over the funds for Jewish education and who make the decisions that affect it.

For the most part we are merely asking the Jews at large to give some of their time to thinking about the situation as regards Jewish education in the U. S.

As many of the articles will indicate, the status of the field of Jewish education has risen tremendously in the past few decades. From the melamed, who was either secretly admired by the few for his learning or held in a sort of ridicule by most for his devotion to a dying field of endeavor which no longer had any place in modern Jewish life, the Jewish teacher of today has risen to a place of equality with workers in other fields of Jewish community agencies—such as the Jewish social worker and the Jewish center worker and so forth.

This is a significant step forward. But even so, our values are still mixed up.

In the Jewish community of today, the Jewish educator is more important than the rabbi.

The Jewish school is more important than the synagogue.

ville, although because Louisville is a small and well run community they are not nearly as effective in their work as he has been in his.

We need more Dr. Naamanis all over the U.S. and they will come too as the realization spreads that Jewish education is the one single most important need of the U.S. Jewish community today.

MT. CLEMENS, Mich.—Kraemer's Olympia Hotel and Mineral Baths here will be open for the high holidays, it was announced this week. The hotel, which is world famous for baths for the relief of rheumatism, arthritis and sciatica, is strictly kosher.

TRADITIONAL JUDAISM CAN SERVE ALL GENERATIONS AS WAY OF LIFE

● Editor, Jewish Post:

I am renewing my subscription very much against my better judgement.

To be sure, my family enjoy reading many of your featured articles by Dr. Saffir, Carl Alpert, Sam Silver etc. Also, your news coverage is good, generally speaking.

However, we are embittered time and again by your lack of understanding and appreciation of our traditions.

To be specific, when you state for instance that Conservatism copes with present day problems, you show a complete ignorance of our glorious faith.

May I ask, how many religions did the Almighty "bless" the Jewish people with? Your answer

must be, one—traditional Judaism.

I do not mean to take issue with Reform, Conservative, Reconstructionist Jews. Whatever they wish to observe is commendable. Then again, I will leave it to our worthy rabbis to preach.

But let's call a spade a spade. All these "denominations" are religions of convenience and ignorance. In a word, it's our religion diluted to suit our convenience.

Traditional Judaism is a way of life for all generations. True, many phases need interpretation and adaptation. But to say that those who break with tradition are coping with problems of modern living is condoning hafka-roos with a label.

H. Besdin

Miami Beach, Fla.

Rabbi Silver Backed On School Issue

● Editor, Jewish Post:

I read with disgust your editorial captioned "Rabbi Silver is Wrong." In it you seem to infer that Rabbi Silver's action in this case was prompted by personal reasons.

Because the Reform method of conversion does not meet with the standards of the Shulchan Aruch, Rabbi Silver had to do what is right according to the Orthodox Jewish view. Those reasons alone are enough without other circumstances to warrant his position in the particular case.

By sending a child to an all-day school alone without having the child go through conversion of an Orthodox Bes-Din, the child does not become Jewish.

The Reform manual on Page 153 explicitly says that no initiatory rite is necessary; which according to the Shulchan Aruch is erroneous.

It seems that your newspaper wants to pick sides against the carrying out of Shulchan Aruch law in favor of Reformation. If that be the case you should change the name of your paper from The Jewish Post to the Reform Jewish Post. In that respect you will show your true colors without smuggling that view into an editorial.

A man with the eminence and scholarship of Rabbi Silver is not

wrong if you were to judge objectively. I dare your newspaper to carry a caption in an editorial reading "Rabbi Silver is not wrong."

Rabbi Jacob Kurland
Knoxville, Tenn.

Post Editorial On St. Paul Lauded

● Editor, Jewish Post:

Your editorial in the September 3 issue in the Jewish Post is, I think, right on the beam. It is the kind of thinking which parallels the thinking of a number of community leaders in St. Paul and which was basic to the deliberate decision that the time had come to recognize that our campaign was a failure—at least in terms of meeting the responsibilities we purport to meet through the welfare fund.

I hope that the forthcoming General Assembly of the CJFWF will devote its program to a frontal attack on the basic problem.

DAN S. ROSENBERG,
UJFC Executive Director.
St. Paul, Minn.

FLEET GROWING

JERUSALEM—Israel's merchant fleet has grown eight times since 1949, according to D. Rachman, deputy director of the shipping department of the ministry of communications.

the Jewish Post

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12 Elul 5714

1st Selichot.....Sept. 19
Rosh Hashanah Eve.....Sept. 27
1st Day Rosh Hashanah.....Sept. 28
2d Day Rosh Hashanah.....Sept. 29
Fast of Gedaliah.....Sept. 30

DEATHS

George Neumann, 69, San Diego Leader Dies

SAN DIEGO (JP) — George Neumann, 69, prominent San Diego resident since 1918, died here recently.

Mr. Neumann was a member of many local and national organizations and took a prominent role in philanthropy in this city until his recent illness. He was a member of Temple Beth Israel and served on the board. He also served on the board of the United Jewish Fund and took an active part in its annual drives.

He was a founder of the Hebrew Home for the Aged and was also its honorary vice president.

Surviving him are his wife, Julia; two brothers, Al Neumann of San Diego and William Neu-

mann of Los Angeles; and three sisters, Mrs. Rosalie Sonnabaum, Mrs. Tillie Finkelstein of San Diego, and Mrs. Louis Rubin of San Francisco.

William Plumm, 73

WINNIPEG—Community leader William Plumm, 73, died recently. He collapsed when he rose to speak after a dinner at his 50th wedding anniversary. Born in Russia he came to Winnipeg in 1903. For the past 20 years he was manager of United Garment Limited. He was active in many Jewish organizations and was one of the founders of the Jewish Orphanage and also the Jewish Immigrant Aid Society.

Isidor Brown, 69

LOS ANGELES—Isidor Brown, 69, department store executive and active Jewish leader died here Aug. 30. Brown was an active worker for the United Jewish Welfare Fund, the Community Chest and other local communal projects. He was executive secretary and director of the Eastern Columbia department store with which he had been associated since 1906.

Charles Bernstein, 66

LOS ANGELES—Pioneer leader in Hebrew education Charles Bernstein, 66, died Aug. 25. He was a founder of the California Hebrew academy and the Western Jewish Institute.

Max Myers, 60

PHILADELPHIA—Max Myers, principal of an elementary school in the public school system, died Aug. 28. He was associated with the school system here for 40 years. He was a member of the Krakauer Beneficial association and a pioneer in the children's summer camp movement.

Death Notices

Death notices and cards of thanks are 10 cents per word with a minimum charge of \$2.50 payable in advance. The notices may be sent to any office of The National Jewish Post.

COHEN — DR. Harold. Congregation Ohav Shalom announces with profound sorrow the passing of its esteemed member, Harold Cohen. May his soul be bound in the Bond of Eternal Life.

HERBERT J. ROEDER, President.

SILVER—Henry. The untimely death of our beloved associate has left a well of loneliness in our midst. His loyalty and devotion to his principles and to his family were a pattern for all of us to follow. His kindness and his smile will be missed by all who knew him and loved him. To his bereaved family we extend our heartfelt sympathies.

SAPPERSTEIN HOCHBERG AND HABERMAN

STERN—Emil. We note with sorrow the passing of our dear friend and colleague. He served his fellow man by his dedicated efforts in support of The Federation of Jewish Philanthropies of New York in his industry. We shall miss his leadership, wisdom and warm heart. To his saddened family we extend our deepest sympathies.

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British Paper Urges Assurances to Israel

LONDON (WNS) — The need of reassuring Israel that their strengthening of the Arab states is no sign of hostility to the Jewish state was urged here this week on the Western powers by the London Times in an editorial dealing with the British government's lifting of its embargo on arms shipments to Egypt.

Lifting of the embargo, the editorial noted, has hit Israel as "one more confirmation of her belief that in the new honeymoon period which seems to be beginning between the Western powers and the Arab States she has been left out in the cold to her grave disadvantage." It urged those powers to impress upon the Arab states that grant of arms was no license for aggression.

The Evening Standard, voicing similar views, maintained that the Arab alliance, ostensibly a defensive combination against the Soviet Union, is solely concerned with Israel. In view of the "constant sword dangling" by the Arab states both in and outside the United Nations, the paper noted it was understandable why Israel should see in the arms policy a threat to its existence.

JERUSALEM—A group of 38 American theological students arrived in Jerusalem last week and were greeted by Dr. Dov Joseph, minister of development.

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THE DIGEST OF THE YIDDISH PRESS

Lack of Idealism In U. S. Blamed for Teen Killers

by Rabbi Samuel M. Silver



"THE Painful Theme" is what A. Glantz calls his DAY-JOURNAL article about the four Brooklyn "thrill-killers." The numerous attempts in the general and Yiddish press to explain the grisly conduct of the cruel quartet are off-base, Glantz believes.

The youngsters are apparently not perverted, nor was their home life exceptional. True, they must have psychic difficulties, but these did not manifest themselves before, Glantz reminds us.

The real reason for the homicidal disruption is the total lack of idealism in America today. The target toward which the average American aims these days is physical and financial security. Spiritual values are in disrepute.

Witness, says Glantz, the total lack of interest among our youngsters in Israel. Witness too, the ridicule to which Adlai

Stevenson was subjected when he spoke intelligently about ideals. When Jews embrace materialism, such horrible results as the Brooklyn thrill-killing can be expected, Glantz concludes.

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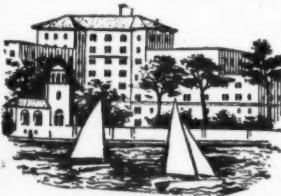
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BOOKS

'Blessed Is the Land' Is an Excellent, Straightforward Work by Zara

By MEYER LEVIN

BLESSED IS THE LAND, by Louis Zara. Crown. \$3.95.

LITERARY observance of the Tercentenary begins with Louis Zara's historical novel about the tiny group of Dutch Jews who embarked from a lost Dutch colony in Brazil, to land, unwanted, in New Amsterdam, exactly 300 years before the day of publication of *Blessed Is the Land*. It is a solid novel, a worthy story of a stalwart Jew named Ashur Levy, telling how he dug ditches, traded with the Indians, started a livestock business, fought prejudice, pestered and badgered the authorities until he won his rights as a burgher. How he took part in the defense of the colony from Indian attacks, even when he was not accepted into the formal guard, how he cajoled the Indians into releasing prisoners, after official parleys had only partially succeeded, how he won the esteem and the partnership of good Christians, how he came to love this land and would not budge from Manhattan even when the English took the island from the Dutch, and named it New York.



LEVIN

Nor would he flee when the Dutch took it back again, nor would he feel troubled when it was once more placed under British authority. For by then he was one of those who knew and felt the population becoming a nation in itself, that would survive and grow, no matter what the ruling authority.

TAKING NAMES and a few personalities from historical accounts, Zara has created a community that has reality; the inter-relationships between

Dutch and Jews are woven on a human plan, the shadings between myth and prejudice and motives of self-interest are admirably indicated. Perhaps his most successful story-motif is the one that follows the petty grafter, the fiscal officer Cornelius van Tienhoven, who gets his squeeze at every event, whether it is the burial of a community elder, or the purchase of a house. The persistent legend that Jews have hidden gold, even when they are digging ditches for their bread, is neatly written into the tale, and counterplayed against the persistence of the kind and charitable elements in the Christian community, as well as the truly liberal elements who establish the first basis of freedom in this land.

While avoiding the constant parade of sensational events and lurid love affairs common to historical novels, Zara makes use of the powerful, elemental drama of the period. There is overwhelming tragedy in his opening sequences on the boat that takes the handful of refugees from the Brazilian colony which the Dutch have just lost to the Portuguese. The boat is captured by a Spanish vessel; five of the children are kidnapped, several of the men die in the dreadful hole where they are incarcerated while the women are raped.

YET THE REMNANTS are rescued when a French vessel defeats the Spaniards. But the French captain, having saved their lives, demands an inordinate sum of passage money, for putting the Jews ashore at New Amsterdam. Having given their pledge for this fortune, the refugees are allowed by Peter Stuyvesant to remain in the settlement only until their funds arrive from the Jewish community of Amsterdam; then they must leave.

However, they do not leave, and, little by little, over the years, win full rights.

The bulk of the novel follows Asher Levy, in his

growth as a man, and as a member of the community. There is his partnership with a luscious Dutch widow, who stakes him to his first, and illicit, fur-trading expedition. There is his companionship with the hardy Jacob Barsimson, who had indeed been the first Jew in the community, an emissary from Amsterdam, already on the island when the refugees arrived. There is his pact of brotherhood with an Indian guide, who gives Asher his son, to raise as a white man. There is the touching side-story of this lonely young man, who is torn between two cultures, and finally goes back to his own people to die in a suicidal revolt.

MEANWHILE, THERE are episodes which bring into the book many of the legendary tales of early Jewish settlers. There is the time Asher and Jacob meet a giant of a Swede, on a trading expedition; they become great friends with him, and try to keep his drinking in moderation. But on Friday night, after they leave, he opens another little cask of fire-water, and his Indian guides get drunk and murder him. In the Swede's pack, Asher finds a pair of tfilim. Eventually, Asher marries the golden-haired daughter of this lost Jew.

Zara writes in the direct narrative manner, though the book takes the form of a first-person journal. It ends as Asher's son leaves home, to explore what lies west of the river. His father admonishes him also to keep a journal, so a sequel seems to be in the offing.

Here, then, is an excellent, straightforward work, carefully researched, never "official" in tone, and worthy of its material. If it does not indulge in psychological subtleties, one may accept that they belong to another genre of writing and would have impeded the sweep and the earthy reality of this good novel of a good Jew.

CLASSIFIED ADS

Advertisements in this section are payable in advance. A one-inch ad (one inch high by two inches wide) is \$4.20 for one insertion, \$3.50 for two insertions or three insertions, and \$3.00 for four or more insertions. A two-inch ad (either one inch high by four inches wide or to inches high by two inches wide) is \$7.00 for one insertion and \$6.00 for two insertions. All ads and inquiries should be sent to "Positions," The National Jewish Post, Box 1633, Indianapolis 6, Ind.

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Closing Sunday Schools Boosted Talmud Torahs

By SUE MESSING
Jewish Post Correspondent

NEW YORK (JP)—When Sunday schools are closed, the children attending them almost always transfer to a Talmud Torah, report the United Synagogue Schools, the schools attached to Conservative congregations.

The Conservative group drew its conclusions from its experiences during the past eight years since they began closing down their one-day schools.

According to Dr. Abraham Millgram, director of United Synagogue Commission, the children attending Sunday schools could either have dropped Hebrew school altogether or could have transferred to a congregation that still ran a one-day school. Dr. Millgram's group has found however, that the children took neither of these alternatives but in almost every case chose to enroll in the substitute 3 or 5 day school.

This policy of the Conservative synagogues to close their one-day schools was started when the United Synagogue Commission issued a statement in which it contended that the one day school was not fulfilling the educational objectives of the Conservative movement. That is, it failed to give the children a fluent knowledge of Hebrew, and an intimate acquaintance with Jewish history and religious observance.

Although the commission had no way to coerce the individual congregations to close the Sunday schools, most congregations

volunteered to take part in the experiment. As a result children now attending Conservative congregation schools are receiving six hours weekly of Hebrew education either by attending three, two-hour sessions of school a week, or by attending a five-day school.

Desegregation Favored By Florida Synagogue

MIAMI BEACH (JP)—Temple Beth Shalom, one of the city's leading synagogues, announced publicly this week that its membership overwhelmingly favored the end of segregation in Florida schools.

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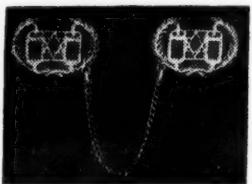
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SUGGESTED SUBJECTS

1. The Synagogue, How It Molds My Life.
2. The Synagogue 300 Years Old.
3. How Can The Synagogue Become More Attractive in the Modern Age.
4. The Synagogue 300 Years From Today.
5. What Does The Synagogue Mean To Me.

CONTEST RULES

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- Employees and families of the Zion Talis Manufacturing Co. and the National Jewish Post are ineligible.
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HOW IT WORKS

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ZION TALIS MFG CO., INC.
48 Eldridge Street
New York 2, New York
Gentlemen,
Enclosed is my entry to the Zion Talis Synagogue Contest.
my name is: _____
my address is: _____
CITY _____ state _____